

NARRATIVES IN THE PAÑCAKALPABHĀṢYA
AND COGNATE TEXTS

*Dedicated to G
who inspired this study.*

Comparable to the texts of the *Vinaya-piṭaka* of various Buddhist schools, the *Cheda* literature of the Śvetāmbara Jainas¹ deals with the rules of the monastic life, the *Cheda-Bhāṣyas* containing many illustrative narratives. The three early *Cheda-sūtras* have a parallel in the *Prātimokṣa-sūtra* in so far as they consist of rules and reveal similarities in the stylistic framing of the commands and prohibitions. The exegetical texts of the Jaina and Buddhist schools insert, while explaining the original rules, a considerable number of narratives, some of which may belong to the earlier stratum. A greater number, however, seem to be *ad hoc* creations of later periods². Among the Buddhist texts, the narratives are found in an increased number in the *Mūlasarvāstivāda-vinaya*, which has thus grown into a treasure-house of legends and stories³; some lengthy sections borrowed from the *Sūtra-piṭaka* are included in this corpus, too⁴. The narratives in the Jaina texts are equally interesting. There is, however, a basic difference between the Buddhist and Jaina traditions as far as the declared purpose of inserting narratives is concerned. In the Buddhist exegetical texts, they are supposed to narrate the events which led to the proclamation or an eventual amendment of the rule contained in the *Prātimokṣa-sūtra*. On the other hand,

1. See WALTHER SCHUBRING, *The Doctrine of the Jainas* (Motilal Banarsidas, 1962), pp. 109-14: §§ 51-52.

2. For the Buddhist texts see for instance DIETER SCHLINGLOFF, *Zur Interpretation des Prātimokṣasūtra*, in ZDMG, 113 (1963), pp. 536-51.

3. See JAMPA LOSANG PANGLUNG, *Die Erzählstoffe des Mūlasarvāstivāda-vinaya analysiert auf Grund der tibetischen Übersetzung*, The Reiyukai Libr., Stud. Phil. Buddh., Monogr. Ser. III (Tokyo, 1981), pp. xi foll. (p. xi: ... denn mehr als in den anderen Schulen mit einer eigenen Vinaya-Tradition sind im MSV die Mönchsregeln durch eine Fülle von Erzählstoffen interpretiert und kommentiert worden).

4. See for instance RANIERO GNOLI, *The Gilgit Manuscript of the Saṅghabheda-vastu*, part I, in SOR, 49, 1 (Roma, 1977), General Introduction, pp. xxiv-xxvi.

the narratives in the *Cheda-Bhāṣyas* of the Jainas are in no way connected with the formulation of any rule, nor do they primarily explain any technical term; they simply illustrate the benefits of following a regulation, or, in most cases, the harm caused by violating it — and these regulations are mostly derivatives of the original rules of the *Cheda-sūtras*.

The exegesis of the Canonical texts of the Jainas was no doubt in the beginning oral and some mnemonic verses were composed to facilitate the teacher's instruction. The total of such verses, which were called *Niryukti*- (or *Samgrahaṇī*-) *gāthās*, went on increasing and most of them were then arranged to form the texts called *Niryuktis*, which for their part did not remain free from additions and alterations⁵. Later explanations of the *Niryukti*-verses and *N*-texts were, in contrast, called *Bhāṣya*-verses if they were metrical, and *Cūrṇis* if they were in Prakrit prose⁶. In the case of the exegetical texts which professed to « explain » the three *Cheda-sūtras*, the number of the *Bhāṣya*-verses increased to such an extent that the texts themselves were designated *Bhāṣyas*. It was and is nearly impossible, at least in the case of these *Bhāṣyas*, to separate⁷ the early *Niryukti*-verses from the later *Bhāṣya*-verses. We have thus at present the three extensive *Bhāṣya*-texts:

1. The *Bṛhatkalpa-Bhāṣya* (BKBh) 6490 vv. with *-Ṭīkā* (BKṬī) by Malayagiri and Kṣemakīrti, ed. Munis Caturavijaya and Puṇyavijaya, 6 vols. (Bhāvnagar, 1933-42)⁸.
2. The *Niśītha-Bhāṣya* (NiBh) 6704 vv. with *-Cūrṇi* (NiCū) of Jina-dāsa, ed. Up. Amara muni and Kanhaiyālāl. 4 vols. (Agra, 1957-1960)⁸.
3. The *Vyavahāra-Bhāṣya* (VyBh) 4768 vv. with *-Ṭīkā* (VyṬī) by Malayagiri, ed. Muni Māṇeka, 12 Bundles (Ahmedabad, 1926-28)⁸.

From among the *Cūrṇis* of the *Cheda* literature, only the *Niśītha-Cūrṇi* (NiCū) is available in print⁸; the rest are as yet unpublished.

5. Some of these verses were also inserted into Canonical texts, most probably at the time of the redaction of the Canon at Valabhī.

6. For details see LUDWIG ALSDORF, *Jaina Exegetical Literature...*, in « Mahāvīra and His Teachings », ed. A. N. Upadhye and others (Bombay, 1977), pp. 1-3. Also compare KLAUS BRUHN and CHANDRABHĀL TRIPĀTHĪ, *Jaina Concordance and Bhāṣya Concordance*, p. 67, in « Beiträge zur Indienforschung Ernst Waldschmidt zum 80. Geburtstag gewidmet » (Berlin, 1977), pp. 67-80.

7. For Kṣemakīrti's attempts to distinguish between *Niryukti*- and *Bhāṣya*-verses in the *Bṛhatkalpa-Bhāṣya* see appendix 4 in part VI of the BKBh edition (see note 8).

8. For bibliographical details see CHANDRABHĀL TRIPĀTHĪ, *The Jaina Concordance in Berlin - A Bibliographical Report*, pp. 307, 316, 328-29, 312, in « Studien zum Jainismus und Buddhismus Gedenkschrift für Ludwig Alsdorf », ANISH, 23 (Wiesbaden, 1981), pp. 301-29.

Later texts of slightly different character are the *Īṭakalpa-sūtra* (JKSū) of 103 verses by Jinabhadra gaṇi and the *Īṭakalpa-Bhāṣya* (JKBh) of 2606 verses which is in all probability by the same author. A *Cūrṇi* (JKCū) on the JKSū was written by Siddhasena gaṇi. These *Īṭakalpa*-texts were edited and studied by Ernst Leumann, Muni Jinavijaya, and Muni Puṇyavijaya⁸.

The *Pañcakalpa-Bhāṣya* (PKBh) is a composition with many individual characteristics⁹. There was no *Pañcakalpa-sūtra*¹⁰ nor was there any *Pañcakalpa-niryukti*¹¹. Although the Jaina tradition regards the PKBh as originally forming a part of the *Bṛhatkalpa-Bhāṣya*, it is really an independent and systematic compilation by one author (Saṅghadāsa gaṇi?), who certainly utilized earlier materials, sometimes as available to him, sometimes changing them to suit his purposes. (The so-called *Pañcakalpa-laghubhāṣya* is nothing but an anthology of some 184 verses excerpted from the PKBh).

In the context of the Seventh *Nihava*, the *Āvaśyaka-cūrṇi*¹² cites two verses, which are PKBh 1491-1492, and mentions the twelvefold *saṃbhoga* discussed in the *Pañcakappa*¹³. This is seemingly the oldest available reference to the PKBh. It is referred to in the *Bṛhatkalpa-Ṭīkā* (BKṬī) by Malayagiri and Kṣemakīrti at more than a dozen places¹⁴. The *Bṛhatṭipāṇikā*¹⁵ registers the PKBh as containing 2474 *gāthās*; the text at hand has 2666 verses. It is moreover interesting to note that the NiCū does not mention a *Pañcakappa* or PKBh, as can easily be verified¹⁶. Thus it seems that not only the BKBh and the NiBh⁹ but also the NiCū are anterior to the PKBh, and that certain passages, at least of the *Āvaśyaka-cūrṇi*, are posterior to it. Furthermore, our text was, in the earlier periods, most probably known as *Pañcakappa* (or *Pañcakalpa*), and not as *Pañcakalpa-bhāṣya*.

All these preserved *Cheda-Bhāṣyas* (viz. BKBh, NiBh, VyBh, JKBh, and PKBh) contain a considerable number of narratives, most of which appear in more than one text. Numerous narratives seem to occur in the *Cūrṇi*-text(s) as well. In the texts under consideration, they are,

9. See the Introduction of my edition of the *Pañcakalpa-Bhāṣya* which incorporates the substance of my paper *Pañcakalpa-bhāṣya and Related Texts*, read before the 21st German Oriental Conference (Deutscher Orientalistentag), Berlin, in March 1980.

10. A *Pañcakalpa-sūtra* is however listed in the *Bṛhatṭipāṇikā*, ed. Muni Jinavijaya. For the *Bṛhatṭipāṇikā* see my *Catalogue of the Jaina Manuscripts at Strasbourg*, in Ind. Ber., 4 (Leiden, 1975), pp. 5-6 with fn. 17; or ZDMG, Suppl. III, 2 (1977), p. 992 cum fn. 21 ff.

11. See BRUHN and TRIPATHI, *Jaina Concordance and Bhāṣya Concordance*, fn. 6, p. 79.

12. *Āvaśyaka-cūrṇi*, Ratlām: RK, 1928-29, part I, p. 415.

13. *Pañcakalpa-bhāṣya*, § 2, 7: *Sam̐bhoga-kappa* = PKBh 1488^a-1514.

14. See the *Bṛhatkalpa-bhāṣya*, part VI, appendix, p. 136^b.

15. *Bṛhatṭipāṇikā*, fn. 10, p. 3^a.

16. See appendix 3 of the Agra edition of the *Niśītha* Texts, fn. 8, part IV, p. 543.

however, unevenly distributed: in certain sections they are concentrated, in others they are conspicuous by their absence.

In our preliminary survey of the narratives in the *Cheda* literature, we have, for practical purposes, regarded the PKBh as our central text. A couple of general remarks on the treatment of narratives in the PKBh may help us in evaluating this text. Some narratives are given in detail; many others are mentioned but briefly and, in a few cases of this type, a reference to the source of the narrative concerned is added. From the viewpoint of their distribution in the Jaina literature, the narratives in the PKBh belong either to the « common pool » of narratives current in the Śvetāmbara tradition (particularly the *Āvaśyaka* and *Uttarā-dhyayana* « circles »), or to the exegetical tradition of the *Cheda* texts; only in rare cases do they seem to be « composed » by the « author » of the PKBh.

In its longest chapter on the « *Sixfold Kalpa* » (PKBh 180-1268^b), the PKBh embodies a lengthy section on the *Pravrajyā* (vv. 190-968, i.e. 779 vv.), where in the main the twenty types of persons not fit for initiation (vv. 199-556) are discussed and where sixteen kinds of *pravrajyā* are — without being defined — merely illustrated by narratives (PKBh. 557-687^b). This « *Pravrajyā* section » was somehow regarded as an appropriate place for inserting narratives in great number. The « author » of the PKBh surely had before him the model of the earlier *Cheda-Bhāṣyas*, which show a similar preponderance of narratives in their passages which run parallel to the relevant passages of the PKBh. Moreover, other *Cheda* texts and some of the Canonical texts along with their *Niryuktis* and *Bhāṣyas* were also utilized by this « author » as sources of his narratives.

The sixteen kinds of *Pravrajyā* are enumerated in two verses called *dvāra-gāthās* (PKBh 558-659):

chandā 1 *rosā* 2 *parijunṇā* 3 *suviṇā* 4 *nāṇa-paḍisuttā* 5
sāraṇīyā 6 *rogiṇīyā* 7 *anādhīyā* 8 *deva-saṇṇa* 9 *tī*
vacchāṇubandhiyā 10 *ajiṇa-kaṇṇiyā* 11 *bāhujāna-sammudiyā* 12
akkhātā 24 *saṅgārā* 14 *veyākaraṇe* 15 *sayam-buddhā* 16.

In the next verse (PKBh 560) follow the catch-words for the narratives:

palli 1 *surā* 2 *bhayi* 3 *devi* 4 *vaḍa* 5 *tetali* 6 *mūga* 7 *vāsudeve* 7 *ya*
uddāyaṇa 9 *maṇa* 10 *keṣi* 11 *jambū* 12 *pabhava* 13 *malli* 14 *soma* 15
jiṇā 16.

Eight of these narratives are then given in full, others are just briefly mentioned. Let us now consider these narratives according to their sequence in the PKBh.

The narrative which illustrates the *chandā pavvāvaṇā* (vv. 561-587) runs as follows: When some robbers were leaving a village after their assault, a beautiful woman expressed her wish to be robbed. So she

was abducted. Her husband went to the camp (Catch-word: *pallī*) of the robbers to free her. He was, however, betrayed by his wife. Still he managed to kill the head of the robbers and flee with her. The robbers chased them, and because of her treachery, were able to track them. The wife was brought back to their camp where she now loved the new leader. Her husband, lost in the forest, was helped by a monkey in his efforts to recover her. In this way he succeeded and brought her home. Thinking of the unfaithfulness of his wife, he willingly (*chandā*) accepted initiation as a monk.

The second type of Pravrajyā, *rosā*, is illustrated as follows (vv. 587^c-602): A Jaina layman in royal service was allowed by the king to bear a wooden sword because of his vow of *ahiṃsā*. After his death, his son, named Caṇḍakaṇḥa, continued in the service but started to enjoy alcoholic drinks (Catch-word: *surā*). Once his mother did not immediately open for him the door of the house when he returned late in the night. He therefore became angry and went to the residence of Jaina monks where the doors were open, and asked for initiation. On account of his drunkenness, the monks were not willing to comply with his request, so he himself pulled out his hair (*loca*), and the monks then initiated him officially (*vihiṇā*).

The narrative for the third type of Pravrajyā (*parijujñā p.*) is short (vv. 603-609^a) and runs as follows: A poor fellow (Catch-word: *bhayī* = Sk. *bhṛtya* or *bhṛtaka*) was employed by a layman to serve the monks. When the employer had paid him, he felt very happy and wished to share his wages with others (monks?). However, after some time, he understood the Jaina teachings and became a monk.

I have reproduced here these three narratives in a condensed form because they seem to be the contribution of the author of the PKBh. For the rest of the narratives brief remarks will suffice as they are known from other texts, although five of them are treated by the PKBh in detail.

As an illustration for the initiation on account of dreams (*suvinā p.*), the story of Pupphacūlā¹⁷, recorded in the *Āvaśyaka* tradition, is merely referred to in the PKBh 609:

... *suviṇe devīe Pupphacūlāe*
naragāṇa daṃsaṇeṇaṃ pavvaj' Āvassae vuttā (609).

For the fifth kind of Pravrajyā (*nāṇa-paḍisuttā p.*), we find in two verses (PKBh 610-611) a very abbreviated mention of the story of Citta and Sambhūta¹⁸, followed by the Iṣukāra legend (vv. 612-628^b), the PKBh

17. Pupphacūlā is also mentioned in the BKBh 1349-1351. For the references in the *Āvaśyaka* texts see MOHANLAL MEHTA and K. RISHABH CHANDRA, *Prakrit Proper Names* (PPN), ed. Dalsukh Malvania, in LDS, 28 (Ahmedabad, 1970), 37 (Ahmedabad, 1972), p. 468: ²Pupphacūlā.

18. See PPN p. 258: ¹C. and p. 743: ²S. Also see LUDWIG ALSDORF, *Kl. Schriften*, Wiesbaden, 1974, pp. 186-92.

version of which can profitably be compared with those of the *Uttarā-dhyayana* tradition¹⁹.

In the case of the sixth kind of Pravrajyā there are again two narratives. First, the Tetaliputta²⁰ story of the *Jñātādharmakathāḥ*, chapter 14, which is explicitly mentioned²¹. Second, the legend of Rāh'āyariya (vv. 629-650)²², known from the *Uttarādhayana* tradition (e.g. *Uttarādhayana-Niryukti*, v. 98).

As an illustration for the seventh kind of Pravrajyā (*rogīṇiyā p.*), the narrative of Tāvasa setṭhi²³, known again from the *Uttarādhayana* tradition, is given in the PKBh (vv. 651-685^a) in detail. The sequence of the PKBh narratives 6.2 and 7, is identical with that in the *Uttarādhayana-Niryukti* (vv. 98-99).

For the eighth kind of Pravrajyā (*aṇāḍhiyā p.*) the former existence of Rāma-Kaṇha, for the ninth the legend of Uddāyaṇa²⁴ and Pabhāvati²⁵, and for the tenth that of Maṇaka²⁶ are simply mentioned²⁷.

The eleventh kind of Pravrajyā (*ajīṇa-kaṇṇiyā p.*) is illustrated (vv. 686^b-694) by the narrative of Kesī²⁸, the son of a nun who had conceived him without any direct contact with a man. It is mentioned in the BKBh 4137, and the BKṬī (p. 1126)²⁹ refers in this case explicitly to *Pañcakalpa*.

The remaining kinds of Pravrajyā (12th ... 16th) are illustrated by the legends of Jambū³⁰, Pabhava³¹, Malli³², Soma (or, Somila)³³, and

19. See PPN p. 133: ¹Usuyāra. Also compare *Uttarādhayana-niryukti*, vv. 362-372; *U-cūṇi* p. 220; *U-ṭikā* by Śāntisūri, pp. 395A-96B.

20. See PKBh 628:

... *sāraṇīya: Nātesu*
coddasame ajjhayaṇe, jaha Tetali Poṭṭilā bohe.

21. For some details see WALTHER SCHUBRING, *Nāyādharmakathāḥ*, hrsg. J. Deleu, in AAWL, no. 6 (Mainz, 1978), pp. 44-7.

22. See PPN p. 631.

23. See PPN p. 335: ²Tāvasa.

24. See PPN p. 122: ²Uddāyaṇa.

25. See PPN p. 436: ³Pabhāvati.

26. See PPN p. 544.

27. See PKBh 685-686:

... *aṇāḍhiyā Rāma-Kaṇha-puvvabhavo.*
Uddāyaṇa-saṃbohi Pabhāvati: deva-saṇṇa tti (685).
vaccha-aṇubhandhi: Maṇako...

28. See PPN p. 201: ³Kesī.

29. See BKṬī p. 1126:

kiṃ na śrutaṃ bhavadbhiḥ Keśi-Satyakinor janma?... anayoḥ
kathānake yathākramaṃ Pañcakalpāvaśyakaṭikābhyāṃ avasāṭave.

30. See PPN p. 270: ¹Jambū.

31. See PPN p. 435.

32. See PPN pp. 554-55: ¹Malli.

33. See PPN p. 868: ³Somila.

the Jinās respectively³⁴. These legends (12-16) surely belong to the « common pool » of Jaina narratives.

Turning our attention now to the section on persons not fit for initiation, I would like to discuss here only one example of a narrative from the PKBh. There are indeed many cases of parallels between two or more than two texts as far as this section is concerned.

In the list of twenty persons of this category³⁵, the impotent (*napuṃsaka*) occupies, both textually and factually, an important place in the *Cheda* texts and is, therefore, treated by them in an extensive manner. The impotent are classified into sixteen kinds³⁶! The first kind is called *paṇḍaga*, and in a long discussion (PKBh 301^c-328^c) two narratives are inserted to illustrate special cases of a *paṇḍaga*. The first narrative is that of Prince Hema who married a large number of girls of his town (Hemapura) and on account of the excess of his enjoyments became impotent; in the end he met with a natural or — according to a different tradition — violent death.

The Prakrit prose version of this story is at present available in the NiCū (III, p. 243) and the BKṬī (p. 1371)³⁷. The PKBh 308-314 offers a metrical rendering where some expressions of the prose recur. A textual comparison between the prose and metrical versions of this narrative has led me to the conclusion that the latter is a younger rendering based upon the earlier prose one³⁸.

34. See PKBh 695-697:

*bahu-jāṇa-saṃmutiyāe: nikkhamaṇaṇ hoti Jambū-nāmassa.
akkhayāe: Jambū dhammaṇ akkh' ādi Pabbavassa (695).
saṃgāra: Malli-nāte satta nivā kāsī jaha tu saṃgāraṇ.
veyākaraṇe: Somila pucchā jaha vākare bhagavaṇ (696).
saya-buddhā: titthagārā.*

Colophon: *solasahā esa hoti pavvajjā.*

35. The list is given in PKBh 200-202^b and NiBh 3506-3508^b:

*bāle vuddhe napuṃse ya jaḍḍe kive ya vāhie
teṇe rāyāvagārī ya ummatte ya adamsaṇe
dāse duṭṭhe ya mūḍhe ya aṇante jungite iya
obaddhe ya bhayae seha-nippheḍite ti ya
guvviṇī bāla-vacchā ya pavvāvetuṇ na kappae.*

36. See PKBh 299^c-301^a and NiBh 3561-3562. In NiBh 3505, however, we find the expression *dasa napuṃsesu*, which is nowhere explained in the NiCū.

37. The source of the BKṬī might have been either of the *Bṛhatkalpa-cūrṇis*, both of which are still unpublished. Of little or no value are the variations between the NiCū and the BKṬī. Hence only a few are recorded by me in the following passages. The printed text of the NiCū retains very often the inorganic *t-*, a scribal peculiarity no doubt. The edition of the PKBh and BKṬī by the Munis Caturavijaya and Puṇyavijaya is, as is recognized by all, more careful and has standardized Prakrit.

38. During the Jaina Symposium at Strasbourg, however, there were suggestions by Paṇḍit Dalsukhbhāi Mālvaṇīā and others that the situation should be explained by regarding the metrical version as the source which has been rendered into prose in the NiCū and the BKṬī.

The key-verse occurring in three *Bhāṣya*-texts runs as follows:
jaha ⁽¹⁾ *Hemo u kumāro* ⁽¹⁾ *Indamahe* ⁽²⁾ *bhūṇiyā-nimittenam* ⁽²⁾
mucchiya giddho ⁽³⁾ ⁽⁴⁾ *ya mao, veo vi ya uvahao tassa* ⁽⁴⁾.
 BKBh 5153, NiBh 3575, PKBh 307.

(1) PKBh: *Hemakumāro tū*.

(2) NiBh: *nagara-bālīga-nimittam*; PKBh: *bāliyā-nimittenam*.

(3) NiBh: *gadhio*.

(4) PKBh: *atisevaṇeṇa vedōvaghāta mato*.

The prose version of the Hema narrative reads in the BKṬi and the NiCū:

Hemapure ⁽¹⁾ *nagare Hemakūḍo rāyā. Hemasaṃbhavā bhāriyā. tassa putto vara-taviya-hema-sannibho Hemo nāma kumāro. so ya patta-jovvaṇo annayā Indamahe Inda-ṭṭhāṇam gao. pecchai ya tattha nagara-kula-bāliyaṇam rūvavaṇṇam pañca-sae bali-puppha-dhūva-kaḍucchaya-hatthe* ⁽²⁾. *tāo daṭṭhum sevagapurise bhaṇai* ⁽³⁾ / *pucchai: « kim eyāo āgayāo? kim vā abhīlasanti? » tehiṃ laviyaṃ: « indaṃ magganti, varaṃ sobhaggaṃ ca abhīlasanti ». bhaṇiyā ya teṇa sevaga-purisā: « aham esim* ⁽⁴⁾ *Indeṇa varo datto. neha* ⁽⁵⁾ *eyāo anteurammi ». tehiṃ tāo ghetthum savvāo anteure chūḍhāo* ⁽⁶⁾. *tāhe nāgara-jaṇo rāyaṇam uvaṭṭhio: « moeha » tti. tao raṇṇā bhaṇiyaṃ: « kim majjha* ⁽⁷⁾ *putto na royati tuhaṃ jāmāuo? ». tao nāgarā tuṇhikkā ṭhiyā. « eyaṃ rannaṃ sammataṃ » ti avinṇappa* ⁽⁸⁾ *gayā nāgarā. kumāreṇa tā savvā pariṇiyā. so ya tāsu atīva pasatto. pasattassa* ⁽⁹⁾ *ya tassa savva-bīya-nīgālo* ⁽¹⁰⁾ / *sarva-vīrya-nīgālo jāo. tao tassa veōvaghāo jāo, mao ya. anne* ⁽¹¹⁾ *bhaṇanti: tāhiṃ c' eva « appaḍisevago » tti rūsiyāhiṃ addāhehiṃ* ⁽¹²⁾ *mārio.*

1) NiCū: *Hemapurise*.

2) NiCū: *-hatthā Indābhimuhio*.

3) So in BKṬi.

4) NiCū: *etesim*.

5) NiCū: *deha!*

6) NiCū: *chūḍhā*.

7) NiCū: *majja!*

8) NiCū: *avipaṇṇam*.

9) NiCū: *pasattayassa*.

10) Notice *sarva-vīrya-* in NiCū.

11) Compare PKBh 314.

12) NiCū omits *addāhehiṃ*.

The phrases and words not italicized recur in the metrical rendering of the PBKh 308-314:

308 *eyassa* ⁽¹⁾ *vibhāsa imā: jaha ego rāyaputto vaṇṇeṇam taviya-vara-hema-sa r i s o, to se ṇāmaṃ kataṃ Hemo.*

309 *so annayā kadāi Indamahe Inda-ṭṭhāṇa-pattāo nāgarassa bāliyāo pupph'ādi-hattha daṭṭhūṇam*

310 *pucchati sevaga-purise: « kim eyā āgatāu ihaiṃ » ti. te vi binti: « sohaggaṃ magganto tā vara-ttḥio ».*

- 311 « *te bei: "eyāsiṃ Indeṇa varo hu diṇṇa aham eva"* ». *ghettūṇaṃ tā teṇaṃ chūdhā anteure savvā.*
- 312 *to nāgaragā raṇṇo uvaṭṭhitā « moyaveha etāo ».*
to beti: « majjha putto kiṃ jāmātā na rucce bhe? »
- 313 *to tāsu a ti pasattassa tassa ṇiggaliya-savva-bīyassa*
vedôvaghāto jāto, sāgāriyaṃ ṇa uṭṭheti.
- 314 *to tāhiṃ rūsiyāhiṃ so addāgehiṃ ghātito tāhe.*
 Colophon:
vedôvaghāta-paṇḍo eso 'bhihito samāseṇaṃ.
- 1) Refers to the key-verse PKBh 307 quoted above.

The close relationship between the NiCū and the BKṬi narratives in Prakrit will now be substantiated by one more example.

One narrative, which is as usual called *diṭṭhanta* (Sk. *dr̥ṣṭānta*) in the Bhāṣya-verse appearing in both the BKBh 1883 and the NiBh 2981, is preserved in the NiCū III, p. 92, and the BKṬi p. 550 (where it might have been taken over from the so-far unpublished *Bṛhatkalpa-Cūrṇi*). As compared with the NiCū, the BKṬi expands the introductory sentence and transforms it into Sanskrit. The concluding sentence of the NiCū is missing in the BKṬi, most probably by mistake. The narrative runs as follows: A certain king was giving donations to Brahmins on the full-moon day of the month of Kārttika. One Brahmin, expert in the fourteen sciences, was addressed by his wife: « You are the leader of all the Brahmins, go to the king, he will give you an excellent donation ». The Brahmin replied: « Firstly, I would incur the sins of the king (by accepting his donation). Secondly, I would go uninvited. If the king desires the blessings of (my or his) ancestors, he should come and lead me there, or should give me a donation while I stay here ». The wife said, « The king knows many Brahmins who are equal to you and who would bless him. If you need that money, then go ». As this Brahmin desiring a request (from the king) did not gain the pleasures of this world, similarly, if you desire a request (from the person concerned), you would miss the benefits of *nirjarā* and would incur *in toto* four heavy penances consisting of repentance etc.

diṭṭhanto mah'idḍhīe

NiBh 2981^c = BKBh 1883^c.

Niśītha-Cūrṇi III, p. 92
ettha therā mah'idḍhiya-diṭṭhan-
taṃ karenti,
« mah'idḍhio » tti rāyā.

Bṛhatkalpa-Ṭikā p. 550
tataḥ sthāviraḥ tasya purato
maharddhiko rājā tasya dr̥ṣṭān-
taḥ kṛtaḥ, yathā

ego rāyā kattiya-punnimāe ¹⁾ *marugāṇa* ²⁾ *dāṇaṃ dei. ego ya* ³⁾ *marugo*
coddasa-vijjā-tṭhāṇa-pāraḥ ⁴⁾ *bhoiyāe bhaṇio: « tumaṃ savva-maru-*
gāhivo, vacca rāya-samīvaṃ, uttamam te dāṇaṃ dāhi » tti ⁵⁾ *so ma-*
rugo bhaṇāi: « egaṃ tāva ⁶⁾ *rāya-kivvīsaṃ giṇhāmi, bīyaṃ* ⁷⁾ *a-ṇiman-*

tito⁸⁾ gacchāmi; jai se piti-pitāmahassa aṇuggaheṇa paoṇaṇ⁹⁾, to me āgantum tattha¹⁰⁾ nehii¹¹⁾, iha ṭhiyassa vā me dāhiti¹²⁾ ». bhoiyāe bhaṇio: « tassa atthi bahū marugā tujjha saricchā aṇuggahakārino. jai appano tad-daviṇeṇa¹³⁾ kajjaṇ, to gaccha ». jahā se maruo aḍḍhatthaṇaṇ magganto¹⁴⁾ iha-loiyāṇaṇ kāma-bhogāṇaṇ aṇabhāgī jāo, evaṇ tumāṇ pi aḍḍhatthaṇaṇ magganto nijjarālāhassa cukkihisi¹⁵⁾.

sa-vittharaṇ ca paritāvaṇādiyaṇ
cau-guru ārovaṇaṇ pāvihisi.

- 1) NiCū: -puṇṇi²⁾.
 - 2) BKṬi: maruyāṇaṇ.
 - 3) BKṬi omits ya.
 - 4) BKṬi: -ṭhāṇa-.
 - 5) So BKṬi. NiCū: dāhiti!
 - 6) NiCū omits tāva.
 - 7) NiCū: biyaṇ.
 - 8) NiCū: aṇ-āmantito.
 - 9) NiCū: paoyaṇaṇ.
 - 10) NiCū omits tattha.
 - 11) NiCū: nehiti.
 - 12) BKṬi: dāhii.
 - 13) NiCū: te davi³⁾.
 - 14) NiCū: maggato.
 - 15) So NiCū.
- BKṬi: aṇābhāgī bhavissasi.

In concluding this note let me add that there are more than a score of narratives common to the NiCū and the BKṬi (and the PKBh). It is to be presumed that most of them recur in the as yet unpublished *Brhatkalpa-Cūrṇi* (1 and 2) and the equally unpublished *Pañcakalpa-Cūrṇi*. The total of such common narratives would increase considerably if all the *Cheda-Bhāṣyas* along with the *Cheda-Cūrṇis*, the *Āvaśyaka-Cūrṇi*, and the *Cheda-Ṭikās* were systematically examined with the aim of cataloguing their narratives. A contribution towards this aim will be our list of narratives in the *Pañcakalpa-bhāṣya* (to be appended to our edition of this text).